

Better light a candle than curse the darkness

شکوہ ظلمت شب سے تو کہیں بہتر تھا اپنے حصے کی کوئی شمع جلاتے جاتے

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BE AWARE, ALWAYS, EVERYWHERE

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IN DEPTH

Save **AMU** Save **India**

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The world is a mix of pairs of opposites; it is constantly changing and is unpredictable.

In this scenario to count on a fixed pattern that suits you is like expecting to always win at gambling! Assess the world, your surroundings and the people you interact with regularly. Understand all these elements for what they are and accept them. Everyone is bound by their inherent nature and cannot act apart from inborn traits. Once you come to terms with this you will not expect an angry person to be gentle or a hysterical person to be sane. You will know exactly how to deal with them without getting upset.

Look within. What motivates you and drives you to action? How is it that at times you are serene and tranquil, at most times agitated and disturbed and at still other times lazy and indolent? What are your strengths and weaknesses? Are you happy being the way you are or do you want to become a better person?

Act on the sane counsel of the intellect and not on the whims and fancies of the mind. Use your existing intellect. Strengthen it. Think, reflect, question. The mind tricks you, distracts you and eventually destroys you. It is the intellect that keeps you on course.

Fix a goal beyond your limited, self-centered interests. Develop a larger world view. Rise above myopic concerns. Shift from profiteering to offering your talent for benefit of others. Then prosperity will rain down on you. The way to gain is to give. People who think of themselves and make demands on others are miserable. The few who think of others and serve them are happy. When your thought shifts from 'me' to 'you' your desires drop and you evolve spiritually.

Move from a strongly entrenched feeling of separateness to that of oneness.

The whole of humanity being one family. Today you see enemies within the family! Partners are viewed as opponents, benefactors as malefactors. But the spirit of oneness can turn drudgery to revelry, mediocrity to excellence. Loving people are happy. People with negative emotions feel isolated and despondent.

Oneness paves the way to Enlightenment.

Knowledge is defined as – reflection on the distinction between the permanent and impermanent.

Everything in the world is passing, ephemeral, transient. The wise one does not invest in the world.

He looks for the permanent in and through the impermanent. And you connect with the permanent.

Live life wisely. Do not sell yourself short.

Go for infinite happiness – your birth right. The world will be at your feet.

(BY JAYA ROW - EDITED)

Best Hadith Ever

On the authority of Tamim Al-Dari that the Prophet, sallallahu ‘alayhi wasallam, said:

“Religion is nasihah.” We said: “To whom?” The Prophet, sallallahu ‘alayhi wasallam, said: “To Allah and His Book, and His messenger, and to the leaders of the Muslims and their common folk.” [Muslim]

Background

The word “nasihah” cannot be accurately translated to English because it is a broad concept which cannot be traced in the English language. Some use the term “sincerity” but this is only part of the concept – to negate deception/cheating. According to Imam Ibnu al-Salah, nasihah is “truly seeking the best, in terms of intention and action, for the one whom he is making nasihah to”.

This hadith is a profound statement as Sheikh Jamaal al-Din Zarabozo says that in this one brief statement the Prophet, sallallahu ‘alayhi wasallam, described the essence of Islam. Nasihah hence forms the bulk and the most important pillar of Islam since it encompasses Islam, Iman and Ihsan.

LESSONS

Nasihah to Allah

The nasihah should be to Allah first. This includes the fulfillment of the obligations in the best way possible (Ihsan). This should be the goal for every Muslim. This also includes striving to get as close to Allah as possible by doing not only the obligations but also the preferable good deeds, by forbidding the forbidden and avoiding the disliked acts.

Nasihah to Allah also involves:

- * believing in Allah and denying any partners with Him.
- * believing in His attributes.
- * obeying Him.



- * fulfilling His commands and abstaining from what He has forbidden.
- * doing what is best to remember Him, under all circumstances.
- * loving whatever He loves and hating whatever He hates, be it objects, persons, actions, sayings, etc.
- * recognising the blessings He has bestowed upon us and properly thanking Him for these blessings.

To do nasihah to Allah one should have the correct intention in one’s heart to fulfill the rights of Allah, even when one is excused and it is beyond one’s ability to perform these obligations. Sometimes a person may not be able to perform an obligation but at least he has good intentions in his heart to fulfill it in the first place.

The actions of the heart (i.e. to have hope in Allah’s mercy, to trust Him, to fear Him and to seek refuge in Him), and the actions of the limbs (prayers, Zakah, etc.) also fall under nasihah to Allah.

Honesty is also another aspect of this great concept. In whatever we do we should always be honest with Allah, similarly with ikhlas (sincerity). In fact ikhlas should be the first thing that a Muslim should attain when we talk about nasihah to Allah.

Nasihah to His Book

This includes:-

- * Believing that the Qur’an is from Allah, that it is the Word of Allah and that it is not like the word of

man.

- * According to one's ability, to read and recite the Qur'an and to practice it.
- * To study its admonitions, lessons and parables.
- * Calling others to believe in the Qur'an.
- * To defend and protect it from any kind of distortion or misinterpretation.
- * Defending the Qur'an against false claims made against it.
- * Having proper respect and treating the Qur'an in a proper manner – e.g. to be careful not to throw away a piece of paper which has an ayat printed on it (magazine article, etc.) as it may be stepped on – we should also be aware if we see such a piece of paper on the ground to pick it up and keep it away safely or destroy it by burning it so that it is not subject to disrespect.

Nasihah to His Messenger

This includes:-

- * Believing the Prophet's, sallallahu 'alayhi wasallam, message.
- * Believing in all that he brought as being divinely inspired.
- * Loving him more than we love ourselves and our families – it is the second level of love after the love of Allah.
- * Our love for him should lead to other obligations like obeying him.
- * Helping him and defending him (for those who were alive during his time) – defending his honour and respecting his status.
- * For the people who came after the Prophet's, sallallahu 'alayhi wasallam, life, we should respect and love his Sunnah which is an implication of loving him.
- * To say "sallallahu 'alayhi wasallam" whenever his name is mentioned.
- * To accept his Sunnah as a scale by which we judge things, actions and sayings.
- * To accept him as the true leader and only human's final word with respect to the religion – he is the only true human authority and everyone else's statements/opinions come after his.

* To love those who love him and hate those who hate him.

* Reviving his Sunnah by learning, understanding, teaching and spreading it. However, when we call people to the Sunnah – as advised by Imam Ahmad – we should do it in a nice and proper way and not to end up fighting about it. One problem today is that many Muslims are unaware of the Sunnah and the status of the Sunnah – so one of the things we should do is to make these people love the Sunnah, and we should not do so in an aggressive or confrontational way as this might lead to the people being confused, offensive and rejecting the Sunnah.

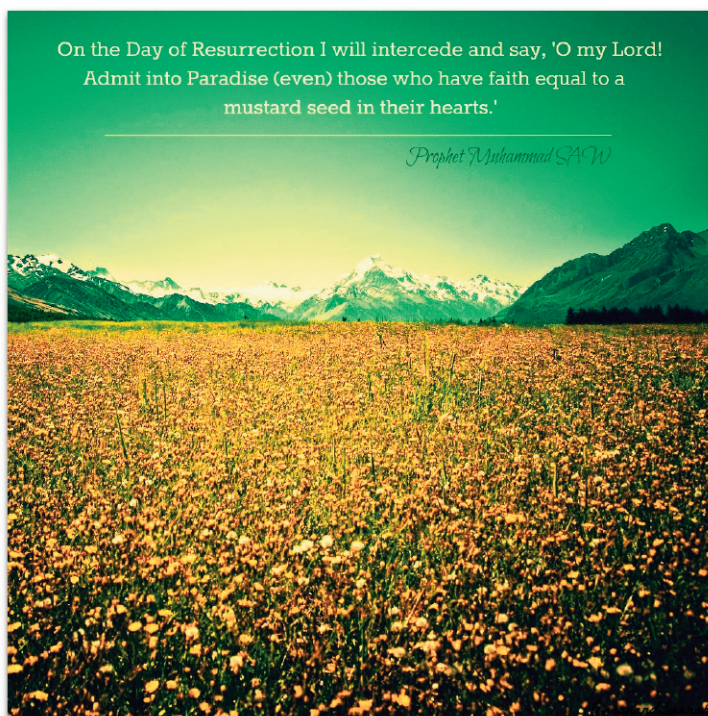
There are so many bid'ah being practiced today and the way to remove

bid'ah amongst the people is to revive the Sunnah (The Salaf said: "Bid'ah only arises when the Sunnah is not known or practiced."). To revive the Sunnah, we should not start with the condemnation of bid'ah but rather with the introduction/presentation of the Sunnah. We have to set good role models of those who love, and follow the Sunnah and we should teach others in a nice, proper way so that others too can under-

stand, love and appreciate the Sunnah. Then they will use the Sunnah as a scale to judge things. Slowly, insha Allah, bid'ah will be reduced and minimized.

When we try to educate people about the Sunnah, we should be careful not to confuse them by focussing on minor issues. Sunnah can be broken into different levels and we should start from the highest level. We should not teach people about the lower levels (details) when they haven't been taught the higher levels (basic concepts). We should let the people understand and love the higher level Sunnah first before we go step by step into the lower levels, slowly covering more details. This, insha Allah, will lead to the revival of the Sunnah.

* To love both his family and his companions. Most Islamic sects love one or the other and not both.



On the Day of Resurrection I will intercede and say, 'O my Lord!
Admit into Paradise (even) those who have faith equal to a
mustard seed in their hearts.'

Prophet Muhammad SAW

There are some deviated Islamic sects who are propagating their false beliefs by creating doubts about the Sahabahs (Companions) with the intention of making people hate them. This will lead to the rejection of the Sunnah. Some sects only believe the Sunnah that comes through their imams, e.g. the Shi'ah. We should be aware of the sources of narrations about the Sahabah as some of these narrations are false and may create doubts.

* To love those who follow, defend and strive to revive the Sunnah of the Prophet, sallallahu 'alayhi wasallam.

Nasihah to the Muslim Leaders

The word 'leader' stands for both 'ulama and those in authority (at all levels). Nasihah should be given to all leaders, no matter how high or what the ranking is. No one is above the law in Islam and no one is above needing advice.

Nasihah is for the benefit of anyone who is in authority. This means that a ruler, leader or scholar should be the first to accept sincere advice.

Making nasihah to Muslim leaders should include:-

- * Helping them in whatever is good or beneficial.
- * Obeying them in what is right.
- * Reminding them if they should err or forget.
- * Being patient with them if they do things which we dislike – we try to do the nasihah and at the same time we tolerate the leader because otherwise it may lead to instability in the Muslim community.
- * Using hikmah (wisdom) to account the leaders if they violate the shariah.
- * Making jihad with them and not revolting against their proper authority.
- * One should pray for their guidance and piety.
- * Choosing the right way, manner and channel in advising them. The Scholars say giving nasihah to leaders should be done according to certain rules:

1. One must have good intentions (ikhlas).
2. It should be done mildly, calling on them with re-

spect.

3. Avoiding harshness and not to embarrass them – our aim is to advise and correct them and not to show off.
4. Not to divulge or inform others about their wrongdoings as this may lead to more problems in the society.
5. Give the nasihah privately and not publicly.

* If one is asked by the leader to do a maksiah or something which contradicts with Shariah, one shouldn't obey. However, we should disobey in a nice/assertive manner and not in an aggressive way because our aim is to remind them that this is wrong so that they will change and not ask us to do the maksiah.

* For the Scholars, our nasihah is seeking knowledge from them.

* We obey them if their opinion is based on sound proof and evidence.

* Not to seek or point out their mistakes.

There are some people who search for the mistakes of Scholars – we shouldn't do this because Scholars are pious people and this act may cause Allah to be displeased with us. It may also create chaos in the community.

* Not to follow them blindly.

* Not to hollow them



Nasihah to the Common Folk of the Muslims

This includes:-

- * To observe the rights of other Muslims – fulfilling our obligations towards other Muslims. These obligations differ depending on the group of Muslims (e.g. our parents, children, relatives, neighbours, etc.) – e.g. greeting them, visiting them when they are sick, making du'a for them, giving advice if they ask for it, praying solat ul janazah for the one who dies, etc.
- * To observe the concept of wala' which means:

1. to love every Muslim.
2. to care for all Muslims.
3. to help other Muslims.

If you do not love, you will not care. If you do not care, you will not help. If you do not help, you will not protect.

The reason why so many Muslims today do not care or help others is because there is something wrong with the wala' aspect of love. We should have love for other Muslims, especially those who are suffering, so we will care and help them. The Scholars say one way to help and the least we can do is to make du'a (pray for them).

There is a counter concept to al-wala' which is al-bara or disassociation with (for the purpose of leading others from doing evil). However we should not do it:

1. for our own interest.
2. if it will not lead the other person to change his ways – we should not start with disassociation, we should start with giving advice and educating.

We should show love and concern and give nasihah in the proper way. If all else fails, then we can use the concept of disassociation (if it will lead to the person changing).

* The Prophet, sallallahu 'alayhi wasallam, said that "he is a real Muslim if he is the one who the other Muslims are saved from his tongue and his hand" – the true Muslim is one who will not harm others verbally or physically, in any way or by any means.

* Having mercy for the young and showing respect to the elders – it is part of glorifying Allah that we respect the elder Muslims.

* Sacrificing one's time, effort, money, etc. for the betterment of the Muslim community.

* If we are the ones in authority, then we should act sincerely towards the rest of the Muslims and do whatever is in their best interest. We should give nasihah to the people by, e.g. doing what is best for the ummah, defending the community, putting the right and qualified people in the right position and job. Any kind of leadership or authority, whatever the level or rank, is responsible for the people being lead – e.g. supervisors, managers, teachers, principles, etc.

CONCLUSION

From exploring all the obligations mentioned above, we can see that nasihah encompasses everything in Islam, Iman and Ihsan.

Roshan Dil

**Mila hai dard to us dard ko jee
kar dekho**

**Zahar ke ghoot bhi sach ke
liye peekar dekho**

**Khuda ka aks tumehin saaf
nazar aayega**

**Kisi mazloom ke aansoo to
ponchh kar dekho**

**Kuchh log andheron mein
rahkar bhi roshan dil ke hote
hain**

**duniya mein unka koi na ho
lekin wo sabke hote hain**

**Padhna likhna wo na jaanen
par chehron ko padh lete hain
jab chot kisi ko lagti hai wo
dard mein bhaagi hote hain**

**Allah taala ki duniya mein ma-
jhab ki hazaaron shaklein hain
sach ek hai sabka is kaaran wo
sach ke baari hote hain.**

**Kamzor jism ke hokar bhi
imaan ki roti khaate hain**

Derailing Justice

I By Dr Mohammad Manzoor Alam I

There is general feeling in India that if the government at the Centre, or in some state, wants to distract public attention from an issue, it forms an enquiry commission, which sees to it that justice is delayed, or derailed.

This is exactly what has happened in the case of the Justice Vishnu Sahai Commission investigating the fearsome Muzaffarnagar riots of August 2013, which led to the death of a 100 Muslims, extensive damage to property and nearly 100,000 Muslims forced to take refuge in camps. Some of them are still to return to their homes.

These riots were reminiscent of the Gujarat



pogrom of 2002 in its ferocity and use of riot techniques by the Institutionalised Riot Systems, controlled by a well-identified group. Like the 2002 Gujarat killings this massacre also helped BJP win handsomely in UP during the last parliamentary polls. Communal polarisation always, invariably, helps BJP electorally. Hence, the enthusiasm for such anti-minority violence in Sangh organisations.

The Muzaffarnagar killings were so severe (and the SP government in Lucknow so inactive and callous about stopping it that Muslims were sure of a nexus between Mulayam Singh and the Sangh) that the Centre, in its wisdom and to its eternal credit, ordered Central forces to be sent there on its own authority, without waiting for a formal request from UP, which, in fact, never came. On its arrival, the Central forces checked the riots.

The Sangh hand behind the killing is so clearly visi-

ble that even the Sahai Commission report, which is deficient on most counts, has identified Sangeet Singh Som, BJP MLA, as the mischief-maker number one. Som, as usual, was felicitated by different Sangh organisations for his role in organising the killings. Such endorsement of violent lawlessness is an old tradition of the Sangh, a glimpse of which was seen in Delhi recently when the lawyer who attacked Kanhaiya Kumar in court was felicitated by these elements.

Coming back to the commission's report, it says that Som put a video of Pakistani Taliban on youtube in which two Pakistanis were murdered. Som claimed that the video showed two Hindu young men, Sachin

and Gau-
rav, were
being
murdered
in
Muzaf-
farnagar.
This in-
flamed
Hindu
passions
that led
to the
massacre

of Muslims. The report says Som and 229 others were responsible for the killings.

The report has not really indicted anyone for action, ostensibly because already there was an FIR lodged in this case, about which the report observes profoundly that until judgment the averment in the FIR will only be an "allegation."

The state government, police and civil administration have been let off, which prompted the All India Muslim Council to file a PIL in the Lucknow bench of Allahabad High Court to ask for the report's scrapping and the appointment of a new commission by the court, or the institution of a CBI enquiry. That means justice is still far away.

http://iosworld.org/short_takes/Derailing_Justice.htm

ISLAMIC QUIZ

By Najmul Hassan Najmi

1) We have the right to _____ and _____ money according to halal means.

- A. earn , spend
- B. hoard, smuggle
- C. rob, steal
- D. rob, spend

2) Read these three statements and pick the one that is false:

- A. A woman cannot re-marry once divorced
- B. A woman has the right to own property
- C. A woman has the right to share an inheritance
- D. A woman is not supposed to have her last name changed to her husband's after the marriage

3) When the Prophet (pbuh) became very sick and weak, who did he ask to lead the prayers?

- A. Bilal bin Rabah (r.a.)
- B. Umar bin al-Khattab (r.a.)
- C. Abu Bakr (r.a.)
- D. Ammar bin Yassir (r.a.)

4) What is Hajjatul Wida?

- A. It is washing yourself before prayer
- B. The last Hajj performed by Prophet (pbuh)
- C. One of the five daily prayers
- D. One of the pillars of Islam

5) Abu Bakr (r.a.) was a man of strong _____ and relied on _____ instead of any _____ sources.

- A. Strength, the sword, peaceful
- B. Faith, Allah (s.w.t.), worldly
- C. Will, himself, religious
- D. None of the above

6) One of the slaves who was freed by Abu Bakr was named _____.

- A. Umar
- B. Zayd bin Thabit

- C. Bilal bin Rabah
- D. Hisham

7) When did the Battle of Badr take place?

- A. The second year of Hijra
- B. The third year of Hijra
- C. The fourth year of Hijra
- D. The fifth year of Hijra

8) While the Prophet and Abu Bakr traveled to Madina, they hide in _____.

- A. old homes
- B. forests
- C. caves
- D. desert

9) What do we call the activities that are mandatory ?

- A. Makruh
- B. Mubah
- C. Fard
- D. Sunnah

10) What do we call the activities that are forbidden and punishable by law ?

- A. Haram
- B. Fard
- C. Mubah
- D. Makruh

11) What is the language of the Quran?

- A) English
- B) Arabic
- C) Urdu
- D) Hebrew

12) Al-Rahman means

- A) The Most Knowledgable
- B) The Most Powerful
- C) The Most Merciful

D) All of the above

D) Al-'Asr

13) Who was the first prophet of Allah (s.w.t.)?

19) What is the meaning of An-Nas ?

- A) Nuh (a.s.)
- B) Hud (a.s.)
- C) Adam (a.s.)
- D) Musa (a.s.)

- A) The dawn
- B) The opening
- C) The people
- D) The night

14) What is the name of the book sent down to Prophet Muhammad (s.a.w.)?

20) What is the meaning of Al-Falaq ?

- A) Injil
- B) Al-Quran
- C) Tawrat
- D) Zabur

- A) The dawn
- B) The people
- C) The opening
- D) The victory

15) Believing in Allah (s.w.t.) , in His angels, in His books, in His messengers, in the last day, in destiny and in life after death means a Muslim has ...

21) Fajr, Zuhr, Asr, Maghrib and Isha are all salat.

- A) Ihsan
- B) Taqwa
- C) Islam
- D) Iman

- A) Sunnah
- B) Nafil
- C) Fard
- D) None of the above

16) "Fasabbih bihamdi rabbika wastaghfirhu" means

22) What is the purpose of Salat ?

- A) When the victory granted by Allah and the conquest come
- B) And you see people embracing the religion of Allah in large quantities
- C) Then celebrate the praises of your Lord, and seek His forgiveness
- D) He is ever ready to show His mercy

- A) To remember Allah (s.w.t.)
- B) To remember Prophet Muhammad (s.a.w.)
- C) To remember Shaytan
- D) To remember school

17) According to Surah Al-'Asr, man is surely in loss except those:

23) When is Witr salat offered ?

- A) Who have faith
- B) Who do good works
- C) Encourage one another to follow the Truth and encourage to be steadfast
- D) All of the above

- A) After Fajr
- B) After Isha
- C) After Maghrib
- D) After Zuhr

24) The house of Allah (s.w.t.) in Makkah is called

- A) Church
- B) Masjid Al-Aqsa
- C) Kaaba
- D) Masjid An-Nabawi

18) "You alone we worship and you alone do we ask for help" is a phrase from which Surah ?

25) For how many years did Prophet Muhammad (s.a.w.) preach?

- A) Al-Ikhlās
- B) Al-Fatihah
- C) Al-Kawthar

- A) 23 years
- B) 32 years
- C) 40 years
- D) 14 years

26) In which year did Prophet Muhammad (s.a.w.) become the prophet of Allah (s.w.t.)?

- A) 610 C.E.
- B) 520 C.E.
- C) 439 C.E.
- D) 634 C.E.

27) When was Prophet Muhammad (s.a.w.) born?

- A) 571 C.E.
- B) 645 C.E.
- C) 327 C.E.
- D) 498 C.E.

28) Allah (s.w.t.) says in the Quran to be

- A) Kind to your parents
- B) Kind to your relatives
- C) Kind to orphans and those in need
- D) All of the above

29) People who disobey Allah (s.w.t.) will be terribly punished by sending them to

- A) Prison
- B) Paradise
- C) Hell
- D) Court

30) What is the meaning of Shahadah?

- A) Allah is One, Prophet Muhammad (s.a.w.) is His partner.
- B) Allah is One, Prophet Muhammad (s.a.w.) is His son.
- C) Allah is One, Prophet Muhammad (s.a.w.) is His Messenger.
- D) There is no Allah.

31) What is the meaning of Al-Fil ?

- A) Elephant
- B) Spider
- C) Lion
- D) Dinosaur

32) Which one is the opening Surah of the Quran ?

- A) Al-Kawthar
- B) Al-Fatihah

- C) Al-Ikhlās
- D) Al-'Asr

33) What is the meaning of "Astaghfirullah" ?

- A) I ask Allah for Forgiveness
- B) We are for Allah
- C) Accept our prayer
- D) None of the above

34) What is the first duty of a Muslim ?

- A) Salat
- B) Saum
- C) Hajj
- D) Shahadah

35) What is one unit of prayer called ?

- A) Fard
- B) Rakah
- C) Juz'
- D) Sunnah

36) What do we have to pay Zakat on ?

- A) Money only
- B) Jewelry
- C) Cattle
- D) All of the above

37) "Say He is Allah, the One. Allah is Eternal and Absolute. None is born of Him nor is He born and there is none like Him" is the meaning of Surah ...

- A) Al-Ikhlās
- B) Al-Fatihah
- C) Al-Kawthar
- D) Al-'Asr

38) Al-Rahman means

- A) The Most Knowledgeable
- B) The Most Powerful
- C) The Most Merciful
- D) All of the above

39) Iman means

- A) Believing in Allah (s.w.t.)
- B) Believing in Allah (s.w.t.)'s books
- C) Believing in Allah (s.w.t.)'s messengers

D) All of the above

40) A prophet is called in Arabic.

- A) Nabi
- B) Rasul
- C) Wahi

D) None of the above
3/7/16, 8:04:59 PM: Najmul Hassan Najmi Patna: Friends today's Islamic quiz answers are

41: Which word is mentioned most times in the Holy Quran:

- A. Rahmaan
- B. Rabb
- C. Allah
- D. Qull

42: How many Aayahs of Sajdah are there in the Holy Quran:

- A. 12
- B. 13
- C. 14
- D. 15

43: Which Prophets name was specifically and specially chosen and given by Allah Subhanah Himself?

- A. Prophet Idris(a.s.)
- B. Prophet Shoaib (a.s.)
- C. Prophet Yunus (a.s.)
- D. Prophet Yahya (a.s.)

44: Which is the longest Surah in the Holy Quran:

- A. Surah Maidah
- B. Surah Nisaa
- C. Surah Ale-Imraan
- D. Surah Baqarah

45: How long is the Day of Judgement:

- A. 1,000 years
- B. 10,000 years
- C. 50,000 years
- D. Only Allah knows

46: What is the name of the fountain which each

person of Paradise will drink before entering:

- A. Tasneem
- B. San-Sabeel
- C. Kawthar
- D. Zam Zam

47: Who will be thrown to the absolute lowest depths of the Hell Fire?

- A. The mushriks
- B. The Kaafirs
- C. The Hypocrites
- D. The People of Firaun

48: Which Prophets father, grand-father, and great-grand father were also Prophets:

- A. Prophet Yunus (a.s.)
- B. Prophet Yaqoob (a.s.)
- C. Prophet Yusuf (a.s.)
- D. Prophet Ismail (a.s.)

49: In which Surah of the Quran there are two Bismillah ar Rahmaan ar Raheem:

- A. Surah Nahl
- B. Surah Naml
- C. Surah Baqarah
- D. Surah Nisaa

50: Who is the woman who is mentioned by name in the Glorious Quran?

- A. Hadrat Aishah
- B. Hadrat Sarah
- C. Hadrat Maryam
- D. Hadrat Fatimah

51. How many other sons did Prophet Ya'qub have in addition to Prophet Yusuf?

- A. 5
- B. 7
- C. 11

52. How many Asma-Al-husna are mentioned in the last two verses of Sura Al-Hashr?

- A. 17
- B. 15
- C. 10

53. After they disobeyed Prophet Hud, they were destroyed by a fierce wind which Allah caused to blow against them for seven nights and eight days. Who were those people?

- A. People of Aad
- B. People of Thamud
- C. People of Makkah

54. Which important event, mentioned in the Quran occurred one year before Hijrah in Makkah?

- A. Hunain
- B. Miraj
- C. Abu Lahab's death

55. Prophet Saleh was sent to?

- A. People of Kahaf
- B. People of Madyan
- C. People of Thamud

56. Khadijah's (r.a.) daughter migrated to Abyssinia with her husband Uthman bin Affan

- A) Fatima
- B) Zainab
- C) Ruqaiyyah
- D) Umm Kulthum

57) Who was known as Khalilullah ?

- A) Isa (a.s.)
- B) Ibrahim (a.s.)
- C) Ismail (a.s.)
- D) Idris (a.s.)

58) Nuh (a.s.) lived for at least years.

- A) 775
- B) 860
- C) 950
- D) 980

59) Where did Adam (a.s.) and Hawwa (a.s.) live in the beginning ?

- A) A house

- B) Al-Jahannam
- C) Al-Jannah
- D) A palace

60) Allah (s.w.t.) said to the angels, "I am going to create a from clay".

- A) An animal
- B) Jinn
- C) Bashir
- D) None of the above

61) Aishah (r.a.) narrated Ahadith.

- A) 1730
- B) 2210
- C) 3420
- D) 4140

62) Aishah's (r.a.) elder sister's name was

- A) Salma (r.a.)
- B) Zainab (r.a.)
- C) Asma (r.a.)
- D) Hafsa (r.a.)

63) Aishah's (r.a.) father was

- A) Abu Talib
- B) Uthman (r.a.)
- C) Abu Bakr (r.a.)
- D) Umar (r.a.)

64) Who said these words, "The weak among you are powerful in my eyes, as long as I do not get them their dues".

- A) Ali (r.a.)
- B) Abu Bakr (r.a.)
- C) Umar (r.a.)
- D) Uthman (r.a.)

65) Fatima (r.a.) and her husband had five children : Hassan, Hussain,, Zainab and Umm Kulthum

- A) Muhassin
- B) Qasim
- C) Abdullah
- D) Ibrahim

Answers is on page no. 14

The Best Anti Depressant:

Innalillahi wa inna ilaihi Rajeoon...

I By Nissar Nadiadwala I

Kerala a prosperous south Indian state boasts of being the only Indian state with 100 percent of literacy and many Educational Institutions as compared to other Indian states. Japan is the most industrialized nation in the world with its unmatched Suzuki, Sony, Nokia, and Panasonic. Bangalore is the cyber city of India which hosts a large number of Multi-National Companies in its boundaries. Yet all these three places have one thing in Common. They lead the world in suicide statistics. And suicides come from affluent class. They also include the frustrated students who fail to get up to the mark.

Whenever the results of Matriculation and Secondary schools are out, news of students committing suicides pour in. Quite surprisingly, these are not the failures in exams but those who are not able to get into medical and engineering are killing themselves. The success of a student is restricted to the grades he gets! 'Career Worship' is being cultivated as new form of God worship by many parents and institutions.

With the rate race towards a prosperous job intensified, the expectations of the parents from children also get hyper. I was stunned to see the improvement in achieving percentages in this year's Mumbai results, one in HSC and the other in SSC got 100 out of 100 in Math! The Times of India says that there is a climb in the number of students getting 90 percent and above!

A professor in Bhavans College Mumbai once took the introductory lecture of the students of BSc first year. He announced,

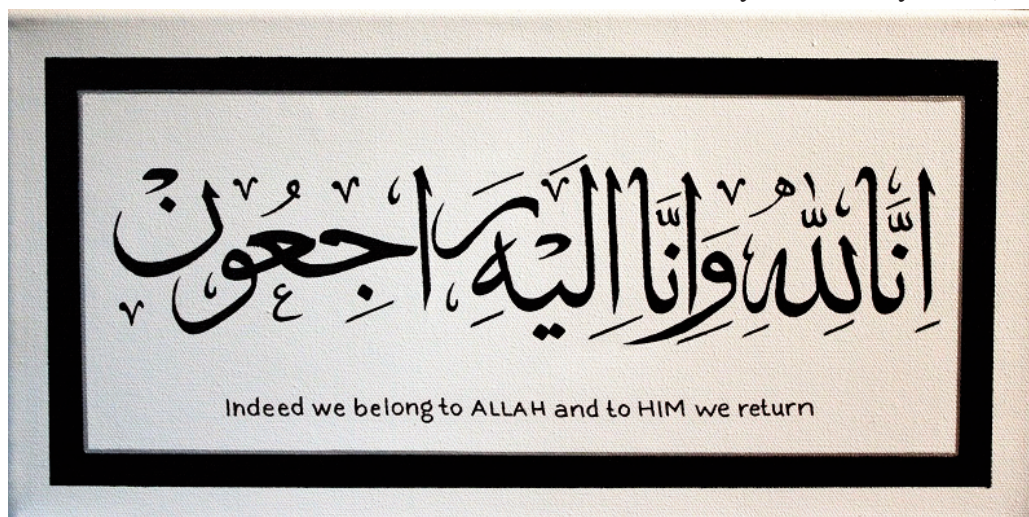
"I believe that this is the most frustrated batch in the entire college! Raise your hands those who don't agree with me." Everybody agreed. That batch was of those students who worked extremely hard from ninth standard and sacrificed all the social activities and confined themselves to their books, coaching classes and buried themselves beneath the piles of books and guides. Yet they did not manage to get admission in medicine and engineering. Every Indian college of science has this batch. No one is exempted.

So with this, the parameter of failure has drastically gone up. If you cannot secure an admission in Medicine or IT in spite of getting 80%, then you are a failure!

Let me take an analytical stock of the situation from Islamic perspective so that those who have missed the bus may not sink into depressions. Islamically, failure in this word is not the end of the road to success. Note the most encouraging words of Qur'an, the last verse of Surah Imran: Ya aayyuhal lazina aamano fas beroo was saberoo, Oh you who have believed! Be patient and remain patient. In other translation: O you have believed, preserve and endure and remained station and fear Allah that you may be successful

If you analyze the early setbacks or hardships of Muslims you will discover that many failures are the early signs of success. For those who feel that success should be fast and immediate then consider this: In first thirteen years of early Islam, only a handful

of people became Muslims, in the next decade almost the whole of Arabia submitted to Islam, and the next decade saw empires like



Rome, Persia and Egypt losing out to Islam.

Many students have formulated a wrong version of success in their minds. They relate it with their grades. If success is directly proportionate with your achievements then what about those prophets who did not have followers except a handful! Would you call them failures? Many companions of the Prophet (pbuh) were killed or remained poor while other perished in the hot sands of desert and a few even lived to be victims of various trials and tribulation, yet they were entitled to get a merit card from Allah. Allah is pleased with them and they are pleased with Allah. This is the supreme success, says the second last verse of Surah M-aidah.

Islam de attaches you from materialism. It teaches you how to handle failures and deal with it and let not failure cause you a loss in your morale, in your motivation and in your attitude towards your life. And it is very simple. SABR, PATIENCE. If you lose something, a relative to death, wealth in business loss or a chance to build a career which you were dreaming of for years, you only have to say, + The same verse is the best 'anti-depressant assurance' from Allah, those are the ones upon whom are the blessings from their Lord and they are the rightly guided, Surah Baqarah ch 2 verse 156-157.

Among the hastiest decision, which also proves harmful emotionally and socially , is divorce. People rush for divorces like any thing. Why many people find themselves incompatible for their spouses but they get along well even with their aggressive boss, disobedient children, stubborn customers and irritating neighbors ? It may seem to many people that spouses can be replaced easily but bosses cant be. Children can be disobedient but spouses should never be. Customers can be stubborn but they follow it up by a profit in deal, spouses don't. You can shut your doors for neighbors but not for your spouse. You can sell your house but cant sell your spouse. So, many people are in a haste to replace them.

Spouses err. They fall short in expectations. Their shortcomings strike brighter than their good qualities. These are common features everywhere. If you look at your spouse's errors and shortcomings through microscope then it will give you a magnified image. This is how Shaytan works. Haste is a weapon used frequently by Shaytan to instigate a man to do wrong and destroy his Akhera. It is haste that leads many warring couple to separation. If

haste is a weapon of shaytan, then it is also a test for man. Note these three Qur'anic verses that reflects human pyschology :

1. Man was created weak 'Khuliqal Insaana Dhaeefa' ..Surah Nisaa verse 28.
2. The prayer that man should make for good, he makes for evil, for man is given to Haste ... Surah Al Isra ch 17 , verse 11.
3. Innal Insaana Khuliqa halooa.. Indeed man was

Speak when you are angry -- and you will make the best speech you'll ever regret.

- Laurence J. Peter

Where there is shouting, there is no true knowledge.

- Leonardo da Vinci

When angry, count to ten before you speak. If very angry, count to one hundred.

- Thomas Jefferson

1. A	14. B	27. A	40.	53. A
2. A	15. D	28. D	41 C	54. B
3. C	16. C	29. C	42 C	55. C
4. B	17. D	30. C	43 D	56. C
5. B	18. B	31.	44 D	57. B
6. C	19. C	32.	45 C	58. C
7. A	20. A	33.	46 C	59. C
8. C	21. C	34.	47 C	60. C
9. C	22. A	35.	48 C	61. B
10. A	23. B	36.	49 B	62. C
11. B	24. C	37.	50 C	63. C
12. C	25. A	38.	51. C	64. B
13. C	26. A	39.	52. A	65. A

Look into Your own Actions Before Branding the Students

Based on a private video of sloganeering on Kashmir by a handful of youth in JNU on February 9, 2016, the Central Government imposed charges of sedition on six students. JNU Students Union President Kanhaiya Kumar was arrested and sent to jail. Few days later, when produced in the court, he was badly thrashed by radical lawyers in the presence of passive police. Professors, students and journalists were also beaten up. Umar Khalid, Anirban Bhattacharya and other progressive students were haunted as if they were terrorists. The entire university (famous the world over for objectivity, understanding and academics) was attacked by sectarian organizations as anti-national. On February 23, Umar and Anirban handed over themselves to police. Umar Khalid's statement, published in Indian Expresses, reveals his grassroots nationalism like that of Bhagat Singh. In the meantime came the revelation that the video of the event was doctored.

Even if the slogans were raised, you must enquire what action related to slogans was carried or planned by the sloganeers, was the security of the nation attacked, hatred spread or people terrorized? If not, how could you impose the act on them that you don't even apply on those who killed the father of the nation, killed thousands in Bhagalpur, Nellie, Gujarat etc. and unabatedly spread communal venom.

Let us enquire within and see how deeply we feel nation is one, people of all religions, castes and classes are one. If you have this realization, you would stand against exploitation and hatred which are real treachery. To say Kashmir is ours, develop affinity with the people of Kashmir. Same affinity we must develop with every child of the nation. These days subjugation comes not through borders but markets. Farmers, workers and students are getting marginalized by the market forces. Let us share their pain and help their educational, political and economic empowerment.

***Main main buri balay hai bhag sake to bhag
Kab tak raakhoon aie sakhi rui lapeti aag***

Practice Five Fundamental Truths

Friends,

- 1) Laborers, artisans and farmers, irrespective of their religion, are not fed by the nation, rather they feed the nation. Never entertain such evil thoughts against any worker that he eats of the nation and sings for the other nation. Such thoughts are treachery. Liberate your self from them.
- 2) To reply a pebble with a stone or gun is derailed mentality. Get over it. It strengthens exploitation.
- 3) Hatred against the other person or other community may unite you. And with that (power) you may crush the weak. However, your soul will go to ashes. Refrain from this sin.
- 4) The military might of the nation, wealth of the capitalist and wisdom of the intellectual are not your strength. Your strength is your soul. Its nourishment is truth, compassion and productive labour. Strengthen it.
- 5) Masses of the world are one – living on honest earnings, simple and truthful. Develop affinity for them.

Remember the meeting between Lord Ram and Bharat. Build that kind of un-crooked love. Remember the Hudebia Agreement of Prophet Mohammad (s.a.) (when he took multitude of people, who had come for tawaf (going around) of Kaba after travelling 300 miles from Madina, back without tawaf, for the sake of peace). May Almighty give us that kind of tolerance. At this time the fire of hatred and assertiveness of authority is gripping village after village. We contain it. Otherwise the fast growing wave of exploitation by market forces will ruin the villages.

Sadbhav Mission B16, Sarvodaya Enclave, New Delhi 110016, tripathivipin@yahoo.co.in,

Vacations and Madrasa

I By Hajira Khan I

The days after the exams are very relaxing. Kids plan a lot of things. Every kid has a plan. Like beach-parties, sleepovers, going to theatres and lot of fun things. They are completely in freedom during this time as there is no homework, tuitions and studies. They can sleep late in the morning and generally be very lazy. Some Schools organize Summer Programmes, like crafts, games and some literary activities like learning languages. But there is no serious stuff what so ever.

Most schools have a heavy study and examination schedules round the year. This leaves little time and stamina to cover

other aspects essential for a complete development of an individual.

Summer is a good time to learn new things which are not covered in the regular school round the year. Summer vacations are about two months and an ideal time to catch up with the learning of Islamic studies. It is time to organize Summer Madrasa Programmes. During the regular academic year Muslim children spend a good proportion of their time outside of Masjid and Madrasa. During school term times they do not get much opportunity to spend time in Islamic environment and further their Islamic learning. Therefore, school holidays, specially the summer holidays, presents a great opportunity to enrol in Islamic classes where they can learn more about Islam and put those teachings into practice.

The Summer Madrasa Programme can cover the following:

1. Beliefs of Islam: Learn about the core beliefs of Islam.
2. Quran & Tajweed: Learn to read the Holy Quran with Tajweed.
3. Quran Memorization.
4. Essentials of Islam: Learn the basic and essentials of Islamic way of life such as cleanliness, prayer and fasting.
5. The Blessed Life of Prophet Muhammad (PBUH): Study the life and character of our beloved Prophet (PBUH).
6. Translation of the Complete Salah (Prayer): Starting with the Azan (Prayer-call) to Salam (done at the end of each Salah).
7. Quranic Arabic: Basic Arabic in order to understand when the Quran is being recited.
8. Islamic Etiquettes.

We ask Allah Almighty to help us and all the Muslims to understand His religion and adhere to it, to bless us all by making us follow the Sunnah, and to protect us from shirk, taghut and bidah, for He is the Most Kind and Generous. May Allah bless our Prophet Muhammad, and his family and his companions.

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Making the Most of Marriage

Four years of marriage, living with in-laws, motherhood and delivering several wedding speeches can teach a girl a thing or two about what marriage is really all about. However, when a group of her best friends suddenly put her on the spot and demand some serious advice in place of the usual frolicking banter of an inane and embarrassing wedding speech (embarrassing for the bride that is), it seems like she hasn't taken a reality check since her own hennaparty. That's when she reaches for the phone and starts searching frantically for the number of her local Imam, old teachers, the Shariah Council, or anyone who she thinks will give her the golden advice that she forgot since her own wedding. So it is worth taking note of a few things that even experienced women – either married or those still on the hunt – forget to remind themselves of regarding the sanctimonious contract made between a man and woman when they decide to share a life, and if God wills, an afterlife.

To begin with, it is logical to firstly think about the purpose of marriage. Most women wonder whether marriage is simply a means to attain some level of personal satisfaction and pleasure, that is, getting married in search of eternal romantic bliss. However, any person who really wants to do what pleases his/her Creator will try to make the right intention for marriage. Firstly, it will be to guard their chastity:

“And say to the believing women that they lower their glances and guard their private parts; and that

they show not their adornment except what appears of it (eyes, palms, outer dress, etc.); and they shall cast their khumur (shawls) over their bosoms; nor shall they show their adornment except to their husbands or their fathers or their husbands' fathers or their sons or their husbands' sons or their brothers sons or their sisters' sons or their womenfolk or who their right hands own or their male attendants without vigour or the children who have not become aware... And ask Allah's forgiveness all of you believers that you may succeed.”[1]

We all know that Allah has given the provision of marriage as a safeguard against committing major sins. So it is a blessing in itself to be able to experience a good marriage that keeps both men and women shaded from the pressures of living in a world full of billboards, televisions and blaring radios.

The second purpose of marriage is to have children who make remember Allah. This is a prominent goal for any person who wants to maximise the good they receive in this world and the hereafter, as Allah says in al-Qur'an:

“Your wives are a tilth for you, so go to your tilth, when or how you will, and send before you for your own selves (i.e. ask Allah to bestow upon you pious offspring).”[2]

And also the du'a of Zakariyya:



“Oh Lord, bestow a goodly offspring from You; verily You are the hearer of prayer.”[3]

The third intention for marriage should be to actualise the supplication of the Prophet, peace and blessings of Allah be upon him, that he have more followers than the rest of the prophets:

"Marry the loving and the fertile because through you, I will compete with the nations for superiority in numbers."[4]

The fourth purpose of marriage should be to make an effort to build up the Ummah in terms of the quality of Muslims. Good tarbiyyah (cultivation) starts in a healthy family environment, both for the children and for the adults, as we are all subjected to daily stress. Allah says in al-Qur'an:

“Help one another in righteousness and piety and do not help one another in sinning and transgression.”[5]

It is crucial to note that after firmly making all of these grand intentions, there is a possibility that things do not go as planned; a sister might not be able to get married, or after finding a groom, it doesn't work out. Even in this situation, a Muslim is blessed because if they made a good intention but found themselves unable to marry, they still receive a similar reward and this itself should be a great cause of pleasure and happiness for the striving Muslim.

The next thing a sister may worry about is what married life actually is. Is it an epic romance or a dramatic tale of love and passions? Actually, such a notion is very unrealistic and incongruous with the purpose of married life. There may be a 'honeymoon' period, but this is like a bubble - however pleasant the experience, by its nature it cannot be permanent. A good understanding of this is helpful to a sister as it will make it easy for her to overlook any shortfalls in her husband throughout their lives. In reality, there is a responsibility on both sides - for the husband and the wife - to build a new family.

It may be difficult to imagine, but a prospective bride would benefit to know that the relationship with a husband is unique and unlike a relationship with any other man she has known, be it her father, brother or uncle. Even a boyfriend cannot draw parallels with the husband, as this relationship is neither

as multidimensional nor permanent.

Finally, there arises the matter of how to maintain a peaceful, happy life. The key thing is to know that men are like children: they can become angry or happy very quickly. So a sister armed with this understanding will handle a temperamental husband like a vulnerable child – not in terms of his authority and intellect, but in terms of his feelings. She will use the softness that Allah created within her to give him a hug, a kiss and gentle words that assuage his discontent and melt away the harshness in his behaviour. Additionally, it is important that the husband sees his wife being obedient. By not dwelling on her own rights and desires, a Muslimah can achieve this state of subservience, which, unlike in any other relationship, brings about an ethos of harmony and ease in the home. Allah says in al-Qur'an:

“Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and their husbands), and guard in the husband's absence what Allah orders them to guard (their chastity, their husband's property, etc).”[6]

So the 'experienced' sister concludes her advice at the hen party, making sincere supplication for her own success, that of her unmarried friends, and all the Muslim women of the Ummah of Muhammad, may the peace and blessings of Allah be upon him, his family, his companions and those who follow him.

Good morning!

**Life is like a
mirror: It'll smile
at you if you smile
at it.**

Parenting simplified

I By Br. Naushad Ansari I

Children have a very delicate mind and need equally delicate, gentle, sensitive and sensible approach of parenting
There are 6 ingredients of parenting recipe:

- a) **Happy Bonding**
- b) **Understanding**
- c) **Care**
- d) **Need**
- e) **Respect**
- f) **Discipline**

Happy bonding: For small kids love is equal to happy times spent together. They do not understand the philosophical and emotional meaning of love before they are 5-6 years old. They want quality as well as quantity of time from parents in order to feel loved. It is easier to discipline those children who feel unconditionally loved by their parents.

Understanding: It is very important for parents to understand at what stage of development the child is in. This helps in better understanding of what to expect and what not to expect from the child. For example, a 3 year old understands 1 to 1 relationship only and feels dismissed when 2 people interact with each other. Disciplining him/her to keep quiet when papa-mumma are talking is beyond his maturity level. Also, it is very important to understand the child's feelings and emotions behind his/her actions/behaviour. Unless feelings are addressed, behaviour cannot be corrected.

Care: Children feel loved when they are taken care of. When parents take care of kids' basic needs, kids feel connected and wish to follow what is told to them. Besides taking care of needs, it is equally im-

portant for parents to make kids feel that parents care about them too. This gives kids a sense of security and the need to rebel goes down.

Need: Since children are dependent on parents for many small and big things, they know how much they need their parents around. Since parents often do not verbalize how much they need kids, the kids start feeling powerless, useless in the house. Their 'wrong' behaviour often stems from this feeling of uselessness to see how much power they hold. If parents start verbalizing that they need kids as much as kids need them, the power struggle gets minimized.

Respect: parents demand respect from kids, but do not worry too much about giving respect to kids. Simply agreeing to what kids are saying is not equal to giving them respect. To respect a kid means, to listen intently, to intervene appropriately when required, to ask for opinion, to inform about things happening planned in the house for family members etc. kids shouldn't be given open ended choices, because such choices generally get rejected by the parent who just offered them. For example:

Parent: do you want dinner?

Kid: no

Parent: but its time for dinner now

Kid: ok. Give (perplexed, why he was asked if he wanted to eat or not)

Parent: what do you want for dinner?

Kid: pizza

Parent: pizza?? You know we don't have time to order for pizza. I

am making chapatti. Do you want some?

Kid: no

Parent: why? Everyone is having chapatti tonight. Sit down on the dining chair. I will serve you dinner now



Kid: but I don't want to have chapatti. (perplexed why he was asked what he wanted for dinner in the first place)

Parent: oh god! You cant tell me at the last minute what you want. Now eat what's being served.

By this time the child feels confused, rejected, ridiculed and downsized. This can lead to many problems later.

The right approach might be:

Parent: dinner is ready. Do you want to eat now or after finishing your puzzles?

Kid: after finishing my puzzle

Parent: so that should take you 10 minutes, right?

Kid: yes

(after 5-6 minutes)

Parent: 10 minutes are going to be up soon. Hope you are solving your puzzle fast.

Kid: yes I am.

(4-5 minutes later)

Parent: dinner time now. Come

Kid: but my puzzle is not finished

Parent: I am sorry to hear that. You thought it would be finished in 10 minutes, but it's taking you longer. Let's do one thing. Finish your dinner first and then finish the puzzle with more energy that you will get from the chapatti.

A child, whose choices have been respected like this, is more likely to follow what the parent is saying. In order to be sweet and loving parents, parents shouldn't allow any disrespect from their kids either.

Discipline: Many of us think that discipline and punishment are synonyms of each other. When we hear the word discipline we think of strictness, shouting, beating etc. discipline and punishment are entirely different in their approach, focus, consequences. Punishment has been a widely accepted, preferred and easy method of fostering discipline for children who do not comply to parents' demands. Discipline aims at:

- a. understanding of right and wrong**
- b. understanding of consequences of behavior**
- c. understanding safety**
- d. developing self control**

While discipline aims at teaching right from wrong and focuses at the behavior, punishment attempts at stopping the wrong and focuses at the child. Some consequences of punishments are:

- a. Anger**
- b. Fear/ phobia**
- c. Depression**
- d. Defiance**
- e. Dependence**

Few tips for right approach to discipline:

- a. Appreciate good behavior not just good performance**
- b. Say "YES" much more than you say "NO"**
- c. Give your child some rights and freedom of choices**
- d. Be consistent not adamant**
- e. Don't say what you wont do**
- f. Have different approach for intentional and accidental actions**
- g. Remove from the scene of crime, if ok.**
- h. Get down to the child's level and listen what he/she has to say before passing any judgment**
- i. Focus should be on the behavior and not on the child**
- j. Refrain from any name-calling and hitting**
- k. Give a time-out if the unacceptable behavior continues, say, after trying to control 3 times**

Aim of giving time –outs:

- a. To get some breathing space for yourself and the child to prevent hitting and name-calling**
- b. To give a clear message of what is not acceptable 'AT ALL'**

Method of giving time-outs:

- a. Time-out doesn't mean locking the child in a room**
- b. Ask the child to sit on the 'soothing-chair'**
- c. Tell him/her why time-out has been given and for how long**
- d. Tell him/her that you expect no activity during time-out**
- e. Leave the place, but keep the child in sight**
- f. At the end, shower the child with love, hugs and strokes**
- g. Explain in short about the right and wrong.**
- h. Use time-outs judiciously.**

"Children need time out after they act out, but parents need a time out before they act out"- a wise parent

MEANING OF DREAMS

PART 1: BRIEF INTRODUCTION

Most books on dream interpretation are either attributed to Muhammad ibn Seereen (653-729 CE): english publication of Muhammad Al Akili's 508 page work entitled 'Ibn Seerin's Dictionary of Dreams: According to Islamic Innertraditions' in 1992, followed shortly thereafter by 'Dreams and Interpretations' by Ibn Seereen.

However, Ibn Seereen, without a shadow of a doubt, did not write any book on dream interpretation. He did, however, write a compilation of Abu Huraira's narrations from the Prophet (pbuh) along with the opinions of Abu Huraira. This text was kept by his brother, Yahyaa ibn Seereen, because Muhammed ibn Seereen, in his later days, did not like to keep books. [Tareekh, vol 2 p 14b by Yaqoob al Fasawee and quoted in Studies in Early hadith literature p 38]

NOTE: In the below narrations there was mention of the Prophets, may the peace and blessings of Allah be upon them all; mentioning of the companions (male and female), may Allah be pleased with them; and of course mentioning of dreams. We should be careful to realise that in many of the explanations above the reference is to 'may', that is, seeing such a thing in a dream 'MAY' indicate that 'such and such' was seen. Thus as none of us have the fortune of being a Prophet, nor do we have the fortune of being

in the company of Prophet Joseph – who excelled in dream interpretation – we should consider the matters above with caution.

General Dreams

AZAAN (call to prayer): Seeing oneself giving the call to prayer may indicate one's plans for Hajj will succeed. [Sharh as Sunnah vol 12 p 224] Based on: "Proclaim the Hajj to mankind" [Surah al Hajj (22): 27]

BATHING: Dreaming of oneself bathing in cool water may refer to Allah's acceptance of one's repentance, a cure from sickness and/or the lifting of a calamity. [Sharh as Sunnah vol 12 p 220]

Based on: Verses referring to Prophet Job (Ayoob) "This is a cool water to bathe in and a refreshing drink. And I returned his family to him, and along with them a similar number of additional offspring" [Surah Saad (38): 42-43]

BIRDS: Seeing birds flying or circling over one's head in a dream may indicate the attainment of an administrative post. [Sharh as Sunnah vol 12 p 221]

Based on: Verses referring to Prophet David (Daoud) "The birds assembled, and all (with David) turned to (Allah in praise and repentance) and I strengthened



his dominion” [Surah Saad (38_: 19-20]

BLOWING: Blowing away something or someone disliked in a dream indicates that the problem will soon be eliminated. [Sahih of Muslim, Sharh an Nawawee vol 8 p 39]

Based on: Abu Huraira (ra) quoted Prophet Muhammad saying “While sleeping, I saw two gold bangles on my hands. This disturbed me, but I was inspired to blow on them, so I blew on them and they flew away. I interpreted the two bangles as the two great liars who would appear after me, and one of them is al Ansee from Sanaa, and the other, Musaylimah, from Yamaamah” [Sahih of Muslim, vol 4 pp 1228-9 no 5650]

CLOTHING/COVER: Seeing clothing or a cover in a dream may refer to a husband or wife according to the metaphor ‘libaas’ (meaning: clothing/cover). [Sharh as Sunnah vol 12 p 221]

Based on: “They (wives) are a cover for you and you are a cover for them” [Surah al Baqara (2): 187]

COWS: Fat cows indicate a good yield of harvest while lean cows indicate a poor yield.

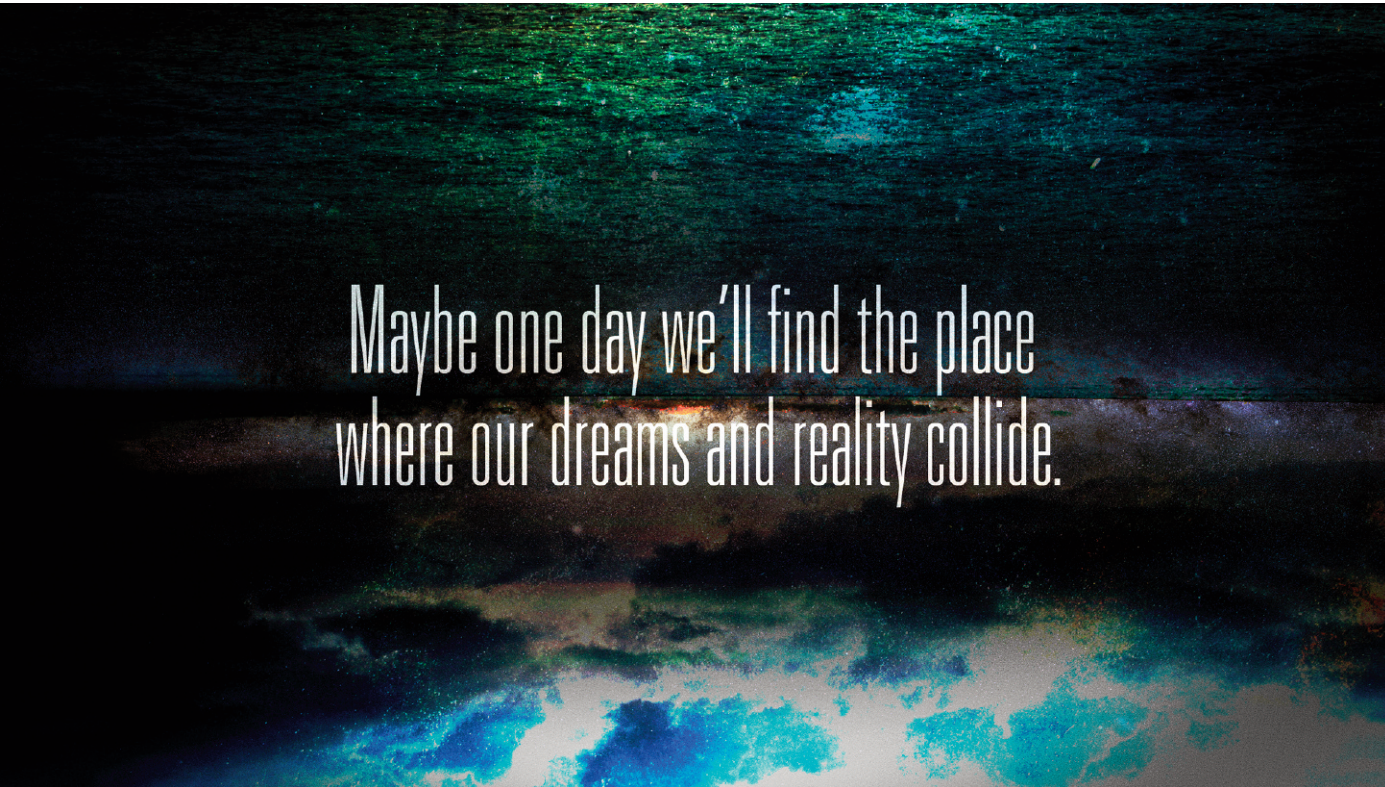
Based on: Prophet Joseph’s (Yusuf’s) dream “O Joseph!” (he said) “O man of truth! expound to us (the dream) of seven fat kind whom seven lean ones devour and of seven green ears of corn and (seven)

others withered: that I may return to the people and that they may understand.” (Joseph) said: “For seven years shall ye diligently sow as is your wont: and the harvests that ye reap ye shall leave them in the ear except a little of which ye shall eat. “Then will come after that (period) seven dreadful (years) which will devour what ye shall have laid by in advance for them (all) except a little which ye shall have (specially) guarded. “Then will come after that (period) a year in which the people will have abundant water and in which they will press (wine and oil).” [Surah Yusuf (12): 46-49]

DATES: If one sees fresh Ibn Taab dates in a dream, it indicates that one’s practise of the religion will become better.

Based on: Anas ibn Malik (ra) quoted Prophet Muhammad saying “Last night I dreamt that we were in the house of Uqbah ibn Raafi and were brought some Ibn Taab fresh dates. I interpreted it as meaning that eminence in this world will be granted to us, a blessed hereafter, and that our religion has become good” [Sahih of Muslim, vol 4 p 1228 no 5647; Sunan of Abu Dawood, vol 3 p 1397 no 5007] NB The Prophet derived the concept of a blessed hereafter (aaqibah) from the name Uqbah, he derived the eminence (rifah) from the name Raafi, and he derived becoming good i.e. complete (taaba) from the name Taab.

Dreaming of oneself eating ripe dates, acquiring



Maybe one day we'll find the place
where our dreams and reality collide.

them, etc. may signify Allah's granting of provision, or a reminder to pay charity, or a reminder to avoid extravagance.

Based on: "It is He who produces gardens with trellises and without and dates and tilth with produce of all kinds and olives and pomegranates similar (in kind) and different (in variety): eat of their fruit in their season but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters" [Surah al Anaam (6): 141]

DOOR: Seeing oneself enter a door or a gate in a dream, may refer to the successful completion of a project, or the winning of an argument. [Sharh as Sunnah vol 12 p 221]

Based on: Enter upon them though the gate. For when you enter victory will be yours" [Surah al Maidah (5): 23]

Opening a door in a dream may refer to the acceptance of a supplication or the need to make one, according to the derivation of the word 'istiftaah', [Sharh as Sunnah vol 12 p 220]

Based on: "If you ask for a judgement, the judgement has come" (In tastaftihu faqad ja akumul fathu) [Surah al Anfaal (8): 19]

EGG: Seeing an egg in a dream may refer to a woman, according to the metaphor used in Quran referring to the maidens of paradise. [Sharh as Sunnah vol 12 p 220]

Based on: "And they will have with them chaste females with lowered, large, beautiful eyes; delicate and pure, like well preserved hidden eggs" [Surah as Saaffaat (37): 48-9]

ELEVATION: Seeing oneself in a dream either elevated, ascending or in the sky may refer to an elevation in status or rank (rifah). [Sharh as Sunnah vol 12 p 220] ... Based on Prophet Idrees, where the word 'rafanaa' is used "And I raised him to a high station" (Wa rafanahu makanan aliy ya) [Surah Maryam (19): 57]

FLOWING SPRINGS: A flowing spring in a dream indicates continued reward for one's good deeds.

Based on: Kharijah ibn Zaid ibn Thabit (ra) narrated that, Um Al-'Ala an Ansari woman who had given the Pledge of allegiance to Allah's Apostle said, (Uthman bin Maz'un came in our share when the

Ansars drew lots to distribute the emigrants (to dwell) among themselves. He became sick and we looked after (nursed) him till he died. Then we shrouded him in his clothes. Allah's Apostle came to us. I (addressing the dead body) said, 'May Allah's Mercy be on you, O Aba As-Sa'ib! I testify that Allah has honored you.' The Prophet said, 'How do you know that?' I replied, 'I do not know, by Allah.' He said, 'As for him, death has come to him and I wish him all good from Allah. By Allah, though I am Allah's Apostle, I neither know what will happen to me, nor to you.' (Um Al-'Ala said, "By Allah, I will never attest the righteousness of anybody after that." She added, "Later I saw in a dream, a flowing spring for 'Uthman. So I went to Allah's Apostle and mentioned that to him. He said, 'That is (the symbol of) his good deeds (the reward for) which is going on for him.'" [Sahih of Bukhari, vol 9 pp119-20 no 145]

FURNISHING: Seeing furniture and rugs in a dream may indicate the coming of a time of rest or a break from a period of difficulty or it may imply the attainment of an administrative office which was sought. [Sharh as Sunnah, vol 12 p 221]

Based on: "Reclining on couches lined with brocade and the fruits from the two gardens will be nearby" [Surah ar Rahman (55): 54]

Furnishing in a dream may also symbolise women and children.

Based on: "They will be on elevated couches. And I have specifically created them virgins who will love husbands of equal age" [Surah al Waaqiah (56): 34-37]



Quest for a just world

| By AIJAZ ZAKA SYED |

WHAT JNU AND KANHAIYA HAVE DONE IS HOLD A MIRROR TO THE GREAT DEMOCRACY THAT SEEMS TO HAVE LOST ITS WAY

Ah, to be young and in love. What an amazing speech! What an absolutely mind-blowing, soul-stirring speech! I can still feel the goose bumps. Bravo. Simply bravo! You can probably speak so freely and with such passion, instantly conquering hearts and minds only when you are young and hopelessly in love, as JNU student leader Kanhaiya Kumar clearly is, with the Lady Liberty. This is perhaps what Iqbal had in mind when he sang: Khirad Ko Ghulami Se Azad Kar Jawanon Ko Peeron Ka Ustad Kar

***Free young minds from slavery
And make them mentors of the old.***

If anyone thought someone, who has been in prison with India's most wanted for 20 days and has suffered worst abuses and beatings by the upholders of law inside the court room, would have suitably mellowed down, they were clearly in for a disappointment.

Indeed, since he stepped out of the Tihar Jail, the baby-faced revolutionary has been defiance personified. With an easy charm and eloquence, and regulation Bihari sense of humor to boot, Kanhaiya has captured a nation's imagination.

As if to rub it in where it hurts the ruling BJP and Hindutva the most, he returned to the university with thousands of his supporters, chanting the same "anti-national, seditious" slogans that drive the zealots up the wall and have shaken the citadel of power in Delhi. Only, he pointed out with a smile and characteristic Bi-



hari twang, we want “azadi within India, and not from India.”

Never has a student in independent India’s history -- or earlier -- made such an impact on the world around him in such a short time. No sooner had Kanhaiya started speaking in JNU than his speech had emerged as the global No. 1 trend on Twitter.

So how do you explain the phenomenon?

It would be simplistic to assume Kanhaiya -- and his rebellious friends -- attracted such national and global attention because of his raising the banner of revolt in the heart of Delhi or his detention and the sedition charges brought

Maoist or Naxalite movement, many of these slogans and the utopian idealism that they represent had been all too familiar. For many of us though, they were merely slogans. One would humor one’s JNU friends and their preoccupation with the much promised red dawn of socialism, without giving them excessive importance.

So it must be the courage of conviction with which Kanhaiya and his comrades raised those slogans that suddenly made them all plausible. They reminded you why the Left movement in India and around the world had electrified the imagination of generations that came before us. Beginning in 1920s and 1930s, the Progressive Writers' Movement held sway over the subcontinent for nearly 70 years. The Urdu word



against him. It is partly that of course.

However, more than the medium, it is the message of change and the craving for a better world that that these young souls represent and dream about that seems to have captured the popular imagination.

It is the universal nature of Kanhaiya’s message that resonated with people in India and around the world. Demanding freedom from hunger, exploitation, injustice and politics of hate and fear and calling for an egalitarian, classless society, it was typical Marxist idealism.

For those growing up in Telangana, once the hotbed of Marxist Progressive movement and

'taraqqipasand' (progressive) in Kanhaiya's speech went over the heads of most Indian journalists. But there is a long, glorious history and a movement behind it that was led by greats like Prem Chand, Faiz, Sajjad Zaheer, K A Abbas, Mulk Raj Anand, Makhdoom, and many, many others.

Poets like Sahir brought the movement down to popular level with their fiery idealism using Indian cinema and with songs such as 'Woh subah kabhi toe aayegi' and 'saathi haath badhana' or 'jinhien naaz hai Hind par who kahan hain?'

It is only apt that the Jawaharlal Nehru University, named after India's first and its most liberal prime minister, has managed to rekindle some

of that lost magic and idealism of those extraordinary times.

And it couldn't have come sooner either. Indeed, in the words of historian Nayantara Sahgal, we all owe Kanhaiya and JNU a "huge debt of gratitude for taking us out of that molasses of depression which many of us had fallen into for a while. Modi has met his match in Kanhaiya."

What JNU has done is to hold a mirror to the great democracy that seems to have lost its way.

No one expected the BJP government to be a beacon of reason and moderation. Given the historical and ideological baggage of the Parivar and the Prime Minister himself, it was but natural that the 2014 General Election was preceded by serious apprehensions and a sense of foreboding. The unprecedented, extravagant BJP PR offensive, bankrolled by corporates, sought to allay those fears by promising 'sab ka saath, sab ka vikas' (inclusive development for everyone).

As a result, the electorate handed the BJP an impressive victory. Any other party and leader would have most humbly cherished the unprecedented mandate and dedicated themselves to serving the people and delivering on their promises.

Instead what we have seen over the past two years is an open season of hate-filled hysteria and intolerance. Not a day passes without minorities being shown their place in the country. Of course, communal violence has always been a part of our history. Given India's size and its awesome complexity, occasional violence is perhaps understandable. However, never have the perpetrators of violence enjoyed such state patronage.

It's not just senior BJP MPs and leaders of allied outfits who go about spreading sweetness and light against minorities, women and Dalits. Senior ministers have repeatedly gone about tearing apart the Constitution that they were sworn to uphold and protect. From Sadhvi Jyoti to Giriraj Singh to Mahesh Sharma, central ministers have been vying with one another to spout hatred and poison against minorities.

What happened last week in Agra, home to the ultimate symbol of love, takes hatemongering by those in power to a whole new level.

This is how Indian Express reported the Agra public meeting: "Muslims were equated to 'demons' and 'descendants of Ravana', and warned of a 'final battle', as the Sangh Parivar held a condolence meeting here for VHP worker Arun Mahaur, who was killed last week allegedly by some Muslim youths. Among those present on the dais were Union Minister of State, HRD, and BJP Agra MP Ram Shankar Katheria as well as the BJP's Fatehpur Sikri MP Babu Lal, apart from other party local leaders, who joined in the threats to Muslims. Speaker after speaker urged Hindus to 'corner Muslims and destroy the demons', while declaring that 'all preparations' had been made to effect 'badla (revenge)' before the 13th-day rituals." (<http://indianexpress.com/article/india/india-news-india/muslims-warned-of-final-battle-at-sangh-meet-mos-katheria-says-weve-to-show-our-strength/#sthash.ZBMcpoFo.dpuf>)

Central Minister Katheria joined other BJP MPs and Hindutva luminaries in urging Hindus to "demonstrate their power," openly calling for burning the usual suspects as they burn demons during Diwali.

Yet Home Minister Rajnath Singh insists in parliament with a straight face that there was 'no hate' in Katheria's speech. If this isn't hate speech and spreading religious enmity, as the law puts it, what is?

As for the prime minister, he seems to live on a different planet where all this talk of intolerance and hate does not interfere with his reverie and globetrotting. He continues to promise us 'achche din' in his 'mann ki baat' sermons even as India's finest intellectuals, writers and artists cry in alarm over the state of the nation.

Achche din (good times) have indeed arrived -- for the PM and his party. As for the rest of the country, it badly needs and awaits a leader who cares; and has a vision to unite a divided people.

[HTTP://WWW.ARABNEWS.COM/COLUMNS/NEWS/893421](http://www.arabnews.com/columns/news/893421)



Save AMU, save India

| By AIJAZ ZAKA SYED |

It is said that in his quest to establish a world-class university for Muslims, Sir Syed Ahmed Khan would stop at nothing. Like all men possessed, he lived, talked and thought about his dream until he realized it. Having invested everything he had in his life mission, he went around with a begging bowl to raise funds for the Mohammedan Anglo-Oriental College, later, the Aligarh Muslim University. He pestered everyone, Muslims, Hindus, the rich and poor, men and women for donations, even visiting red light areas to persuade tawaif, courtesans, to contribute to the cause.

A distinguished scholar, civil servant and reformer, Sir Syed concluded in the wake of the 1857 upheavals, which saw Muslims largely take the full blow of an angry empire's wrath, that modern education was the only way ahead for the community.

From going hungry for days to staging plays and mushairas, traversed mountains of adversities, including fierce opposition from within the community, to reach his goal. He was even declared a kaffir for championing modern education, seen by many as a symbol of British tyranny. Nothing deterred him though. He went on to found the MAO College at Aligarh in 1875 against all odds. It was recognized as a Central

University in 1920 through an Act of Central Legislative Council by the Indian Government. Today, AMU houses more than 28,000 students on its campuses and offers more than 250 programs and courses. Despite all the controversies and disputes that have dogged it in recent years, it remains one of the top 10 universities in India and one of the most recognized around the world. Not bad for an institution founded by a voiceless, dispossessed minority.

The tiny plant that Syed watered with his lifeblood and sacrifices of thousands of Muslims has grown into a giant tree offering shade to many a weary seeker of knowledge. It introduced Muslims to modern education and transformed their educational and economic standards and outlook. AMU has also spawned a million tributaries in India, Pakistan and around the world. No wonder Gandhi hailed him as a prophet of education. AMU helped a voiceless minority rediscover its voice and self-esteem.

Aligarh has never stopped fighting its battle for survival though, defying adversity at every stage of its existence. However, what it faces today in the gauntlet thrown down by the Modi government, challenging its *raison d'être*, the very purpose of existence, in the Supreme Court, is perhaps the greatest threat to its identity as India's – perhaps world's -- first modern,

world-class educational institution founded by Muslims.

After nearly a century and half of the university's existence, its character as a Muslim institution is now being questioned by the BJP government. "It's the stand of the Union of India that the AMU is not a minority university. As the executive government at the center we cannot be seen as setting up a minority institution in a secular state," Attorney General Mukul Rohtagi told the Supreme Court on January 11. So a colonial power may have recognized Aligarh as a 'central university' run by Muslims – such was the high benchmark that the university set that the Viceroy felt privileged to be its honorary patron and Visitor -- but a government owing allegiance to the secular Constitution of free India promising equal rights to all cannot bring itself to do so.

Of course, India is a secular state. But its secular constitution offers minorities a fundamental right to practice their religion and educate their children as they see fit. The Article 30 (1) of Constitution unambiguously promises: "All minorities whether based on religion or language shall have the right to establish and administer educational institutions of their choice."

Aligarh is not merely a world-class university; it

is movement for change. AMU has not just helped generations of India's Muslims – and non-Muslims -- empower themselves in terms of education, awareness and economic emancipation; it marked their coming of age. No wonder it has always been a favorite punching bag for the folks who are now in power in India and who're yet to accept minorities as legitimate citizens and equal stakeholders of the country. Before Independence, AMU was often tarred as the laboratory of the idea of Pakistan. Post Independence, successive governments have tried to undermine its special identity as a minority institution.

In 1965, education minister MC Chagla first opened the Pandora's box when he amended the 1920 Act to reduce AMU to a government appendage, inflicting the body blow on Muslims' proudest institution. The university court, the supreme governing body, was reduced to being a puppet of the government of the day. When some Muslims approached the SC for help, the top court ruled on October 20, 1967, to their horror that AMU was not a minority institution and that a university which was "founded" through a central law cannot claim a special status.

"It may be that the 1920 Act was passed as a result of the efforts of the Muslim minority. But



that does not mean that the Aligarh University when it came into being under the 1920 Act was established by the Muslim minority,” the court ruled.

Why? Because, the judges reasoned, “It would not be possible for the Muslim minority to establish a university of the kind whose degrees were bound to be recognized by government”.

In other words, no minority can establish a university even though Article 30(1) gives it the right to do so.

The top court ignored the fact that AMU preexisted the 1920 law in the form of MAO College and that the University was entirely financed and founded by Muslims. The community had only sought the government recognition for AMU. Universities have a legal standing which only a statute can confer.

Taking the SC verdict apart, legal luminary HM Seervai points out that Muslims founded the university “in the only manner in which a university could be brought into existence; namely, by invoking the exercise by the sovereign authority of its legislative power. The Muslim community provided lands, buildings, colleges and endowments for the university, and without these the university as a body corporate would be an unreal abstraction”.

Under pressure from the community, the Indian government tried to remedy the situation by bringing in an amendment in 1981 that clearly reaffirmed that AMU is “the educational institution of their choice established by the Muslims of India, which originated as the Mohammedan Anglo-Oriental College and which was subsequently incorporated as the Aligarh Muslim University”.

Yet a decade later, the Allahabad High Court, ignoring the Amendment, again junked the minority status of the university. The single judge ruled that the minorities cannot establish a university; at best they can establish a ‘deemed’ university. The UPA government and the AMU appealed against the ruling before a divisional bench. But it ruled in 2006 that reservations for Muslims in AMU, a university founded by Muslims, were wrong.

It’s hardly surprising that the Modi government

has jumped on the opportunity provided by the UP court ruling, to argue before the SC that it does not consider AMU a minority institution. Given the enduring Hindutva love of all things Muslim, this was only to be expected. Aligarh is not merely a university founded by Muslims. It remains the most potent symbol of their identity, an institution that inspires immense pride in a community that has been left with few of them. It is this pride and identity that is under attack, as has been the case with all other institutions and symbols of India’s secularism and diversity under this dispensation.

The Hindutva groups, whose very existence is based on perpetual Muslim bashing and crying about the imagined atrocities during the 1000-year long Muslim rule won’t rest until they have obliterated it. Clearly, India of their dreams only has place for a Banaras Hindu University but not an Aligarh Muslim University or Jamia Millia Islamia, another proud institution of the community.

So the BJP government with the brute majority that it enjoys in Parliament may after all succeed in its attempts to divest Aligarh and Jamia of their special character. But a country in which religious minorities do not have the freedom to practice their faith and run their institutions could claim to be neither secular nor democratic. Without Aligarh, India will not be the same again.

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Show of Strength

I By Sharjeel Ahmad I

A couple of days back, Shakeel bhai had requested me to write an article for BaKhabar, and I had told him I would definitely try to send one soon, Insha Allah. Then, I could not think of a palpable topic to write on; however, a recent incident set me thinking; and then finally writing this...

It happened just a few moments back, when I was having tea at one of the roadside dhabas on Ansari Road, Daryaganj near my office. We normally take a small break and go out to have tea on the roadside dhabas in the evening. Numerous small shops are also aligned on the roadside, which primarily include automobile technicians, welders, and others alike, who work on denting, painting, and repairing of automobiles. The dhaba in which we have tea is next to a welding shop. I found two people discussing something interesting in this welding shop. One person was saying, “Humein hi rokhte hain; koi topi wale ko zara rok kar dekhayein.” [They always stop us only; they dare not stop the people wearing caps (implying Muslims).] The other person says, “Haan, musalmanon ko kabhi na rokeinge bina helmet ke, hum Hinduon hi rokhte hain aur phir fine maarte hain. Unhein to bolte hain aye jaane de, bachche hain”. [Yes! They never stop the Muslims who do not wear helmets. Only stop us Hindus, and then slap fines on us for not wearing helmets. Even if they come across a Muslim not wearing a helmet, they let them go stating that they are merely children kidding.] The

two people were probably discussing some incident where one person [a Hindu] had been stopped and fined by the traffic police for not wearing helmet while driving a two-wheeler!

The conversation was interesting; and I was astounded for a few moments. My immediate reaction was pretty emotive and I wanted to respond harshly, but could not. Then I set thinking – what they are saying is actually correct. My office at Daryaganj is very close to Jama Masjid area of Old Delhi – a place heavily populated and dominated by Muslims. Bikers with small beards, eyes carefully and deeply lined with kajal/surma, wearing white caps, and eerily and dangerously driving two-wheelers without helmets [and honking whenever given a chance] is a normal sight in this area. This fashion of driving out there is probably a birthright for them – a legacy they have inherited for being born Muslims and living in that area [call it my ghettoized predilection, but this is how it is]. The traffic police dare not touch them; for they know what it could imply. You never know who could turn out to be a relative or acquaintance of some influential political figure or an Imam out there. It would mean inviting instant trouble, with a grave communal turnkey and the morbid and furious anti-Muslim antithesis. So, how could they afford to stop such a person who was not wearing a helmet??!!

Talking about helmets, I am reminded of another incident that happened probably four-five years back, while I was employed with a company in Hyder-



abad. This is another place strongly dominated by Muslims. The rule of helmets was not very strict in Hyderabad those days, and transport authorities in Hyderabad had then declared it to be followed strictly. The entire Muslim population [a strong majority, again comprising mostly residents of the Old City of Hyderabad, in and around Char Minar area], had vociferously revolted against this decision – claiming it to be subversion of freedom!! It had really left me appalled with respect to what the Muslim minority is hell-bent on doing whenever they are in majority. I would copiously add here that Hyderabad

badi motorists and two-wheelers are probably world's most dangerous – I was involved in the worst accident of my life because of this [Alhamdulillah, I did not get much hurt, though; but it could have actually been fatal. I was riding my two-wheeler then while driving back home after office, and was struck down by a car that was initially parked on the roadside and suddenly took to the main street without noticing that I was driving there – this is how they generally drive, where you have to fend for yourself. I was thrown across the middle of the road, where a trail



of cars was coming, and I was saved by inches when the nearest car screeched to a sudden halt, spurring a series of collisions behind it. Had the driver taken a second longer to brake, it could have ended differently, but all thanks to Allah.] But then, what subversion of freedom do we find in wearing helmets?! Till the time I stayed in Hyderabad, the rule of wearing helmets on two-wheelers could not be implemented because of the turmoil and uproar against it!

The story doesn't end here; and it's not just about helmets. It's more about something called "show of strength!" Something similar is witnessed on occa-

sions such as Yaum-e-Aashurah, where Tazia processions are acclaimed as show of strength... I remember once while in AMU, one of my friends had marked how Muslims thronging the roads during Jumma and Eid prayers presented a show of strength of the Muslims. The indication was to the fact that the traffic at almost all the roads in Aligarh used to come to a standstill during Jumma prayers, at times actually forcing the other citizenry into uncalled for problems. I was really amused and elated by this thought then, not anymore now. Is it really what we call show of strength?? Show of inferiority??!! Ad-

mitted that we are in minority [one of my friends has a different angle to this – he calls us as second largest majority – which makes more sense!!]; does that rationalize and endorse callous show of strength by subduing the rules and regulations whenever we are in majority?? What kind of show of strength is this?? Which strength of ours are we trying to show off?? Strength of numbers was never a parameter of pride for the

Ummah. Remember that the Muslims were very few in number when they became victorious in the Battle of Badr. What brought about that victory was not show of strength amounting to numbers – it was the show of strength of their character and identity of being a Believer – which was endorsed by Almighty Allah Himself. How much of strength of character and identity of a Believer do we have now?? How many of us are able to show the strength of our character and identity in our respective societies?? I would leave this question unanswered – to be answered individually by every Believer.

The hadeeth that teaches us work-life balance

I By Mohammed Faris I

Last night, I was having dinner with a friend of mine, and he was describing to me a period of his life when he was extremely busy.

He was so busy that he started working 10-12 hours per day, and on some days he would work all day long, come back home, change and head to the airport for a work trip that will keep him even busier..

At one point, he started questioning himself whether what he was putting himself through made any sense (from a dunya and akhira perspective).. he found his answer in the following hadeeth:

Narrated Abu Juhaifa: The Prophet made a bond of brotherhood between Salman and Abu Ad-Darda.' Salman paid a visit to Abu Ad-Darda' and found Um Ad-Darda' dressed in shabby clothes and asked her why she was in that state. She replied, "Your brother Abu Ad-Darda' is not interested in (the luxuries of) this world." In the meantime Abu Ad-Darda' came and prepared a meal for Salman. Salman requested Abu Ad-Darda' to eat (with him), but Abu Ad-Darda' said, "I am fasting." Salman said, "I am not going to eat unless you eat." So, Abu Ad-Darda' ate with Salman. When it was night and (a part of the night passed), Abu Ad-Darda' got up (to offer the night prayer), but Salman told him to sleep and Abu Ad-Darda' slept. After sometime Abu Ad-Darda' again got up but Salman told him to sleep. When it was the last hours of the night, Salman told him to get up then, and both of them offered the prayer. Salman told Abu Ad-Darda', "Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give the rights of all those who have a right on you." Abu Ad-Darda' came to the Prophet and narrated the whole story. The Prophet (Peace be upon him) said, "Salman has spoken the truth." (Bukhari, Book #31, Hadith #189)

The lesson I learnt from my friend's story and this hadeeth is that work/life balance is actually the wrong term to use..it really should be called "life balance".. and the way you balance your life is by realising that there are rights you need to fulfill and

you need to do your best to fulfill them..

The key of tackling this challenge is that whenever you feel that you want to "overspend" your time and energy fulfilling one right, be conscious that there are other rights that you might be infringing upon.. And whenever someone, e.g. your boss, asks you to do something that will infringe on others' rights, decline politely and explain the other rights you have to fulfill..

It's not easy.. and I have failed with this many times..but this is not an excuse for not trying..

So today, I want you to ask yourself the following questions:

1. Am I fulfilling the rights of my Lord by praying on time, doing extra nawafil, remembering Him, reading Quran, and giving charity?
2. Am I fulfilling the right of my body by eating well, exercising well, and sleeping well?
3. Am I fulfilling the rights of my relationships? Whether it's my spouse or parents or children?
4. Am I fulfilling the right of my work by being an honest, productive person?

Answering these questions, is the first step towards fulfilling the meaning of the hadeeth above in sha Allah.

I hope this helps :)

Sincerely,
Mohammed Faris
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